

HUMANITIES

Spring 1989
Volume 11/Number 2

NETWORK

Orange County Organizations Sponsor Public Humanities Programs

CCH Schedules Annual Public Humanities Conference for June 2-3

"The danger of the word 'community' is that for many people it means only the face-to-face. But we need to insist that we are concerned with recovering a much stronger sense of the public, of participation in the whole fate of humanity and certainly in the whole fate of this nation."

— Robert N. Bellah, 1989 Public Humanities Lecturer

1989 Public Humanities Conference Schedule

Friday, June 2, 8 p.m.

CLE Gerontology Center, CSU Fullerton Campus

"The Humanities and the Survival of Community"
by Robert N. Bellah

Saturday, June 3

CLE Gerontology Center, CSU Fullerton Campus

"Community in Orange County? A Public Discussion"

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| 9:30 to noon | How Do We Set Ourselves Apart?
"Origins—All But a Few of Us Are Newcomers to Orange County"
Fred Estrada, Juaneño Indian Tribe
"Our Town: Seeking Uniqueness in Community Identity"
Film screening and discussion with Michael Owen Jones, UCLA
"Local History: Whose Story and How Local?"
Spencer C. Olin, Jr., UC Irvine
"Ethnic Diversity: Recognizing Ourselves in Others' Traditions"
Maria Herrera-Sobek, UC Irvine |
| 1:45 to 3:00 | Robert Bellah in dialogue with community members and audience participants
Jo Caines, KOCE-TV Channel 50
Little Crow, American Indian Unity Church
Swan Ngin, CSU Fullerton
Moderator: David Depew, CSU Fullerton |
| 3:15 to 4:30 | What Do We Hold in Common? Moving Toward a Larger Sense of Community
Paul Apodaca, Curator of Folk Art, Bowers Museum
Constance Carroll, President, Saddleback Community College
James Quay, Executive Director, CCH |

All events are free and open to the public. If you would like to reserve a lunch for Saturday, June 3, please contact Pamela Lynch at the San Francisco CCH office.

In conjunction with the CCH annual Public Humanities Conference to be held in Orange County on June 2 and 3, several Orange County organizations have received minigrants to sponsor public humanities events related to the theme of "Community in Orange County."

Chapman College and the Orange County Historical Society will sponsor a colloquium on May 6 entitled "Community In Orange County: Can Historians Make a Difference?" The conference will be held at the Little Theatre in Wilkinson Hall on the Chapman College campus in Orange. The day will be divided into four sessions as panels of scholars, professional people and community leaders ask "What Can Make a Difference?" from the perspectives of archaeologists, historians, and preservationists. For more information on the conference contact the History Department at Chapman College (714) 997-6621.

The Humanities Research Institute at UC Irvine will convene a public forum on Monday, June 5 from 7:00-9:00 p.m. to discuss "Prospects for Community in Orange County: Myth or Reality?" UCI scholars conducting research on Orange County and a representative of The Irvine Company will offer perspectives on questions about building community in a such a sprawling, fragmented, rigidly hierarchical area as Orange County. The forum is free and open to the public and will be held in the F110 Lecture Hall on the UCI campus. For a suggested reading list to prepare for the program, please call (714) 856-5414.

The Bowers Museum in Santa Ana will present "Living Communities Day" on the weekend of June 9-10 to celebrate the contributions of two of the cultural communities that play an important role in Orange County life — the Hispanic and the Native American. The Mobile Museum will feature an exhibit, "Changing Places, Changing Faces: An Historical Perspective of Orange County," which will include photographs and historical artifacts of Orange County from 1860 to the present. Speakers will discuss the history and lifestyles of the two cultural communities. All events will take place at the Bowers Museum, 2002 N. Main in Santa Ana from 10 a.m. to 4 p.m. each day. For more information about the program, contact Josie De Falla at the Bowers Museum (714) 972-1900.

The Friends of the Laguna Beach Library will hold reading and discussion groups on **Habits of the Heart** and other books by Robert Bellah, the 1989 CCH Public Humanities Lecturer. Discussion groups will meet in late May at the Laguna Beach Library, the Irvine/University Park Library, and the Mission Viejo Library. On June 2 the participants of the discussion groups will convene at CSU Fullerton and attend the lecture there by Dr. Bellah. For more information about these discussion groups, contact Steve Brewster at the Orange County Public Library (714) 834-6841.

The Friends of the Garden Grove Libraries will also sponsor reading and discussion groups on several books by Robert Bellah. The participating libraries are the Garden Grove Regional Library, the Los Alamitos/Rossmoor Library and the Fountain Valley Library. The groups will convene in late May and on June 2 will attend the Bellah lecture at CSU Fullerton. For more information about these discussion groups in the central and north County, contact Steve Brewster at (714) 834-6841.

"Community in Orange County"

A Conversation with Bob Bellah

Quay: We asked the participants what they meant by "community." As you can see from the transcript, there was a variety of responses to the question. Did any of them surprise you?

Bellah: One of the things that struck me as I read the transcript of the meeting is that people seemed to be talking about community as if it were self-sufficient, a kind of substantial reality that is threatened in various ways.

On the whole, the notion of community for this group is highly idealized. For most of them it's a good thing, and it becomes tangible in some of their memories, but when they talk about it in more general terms, it is pretty vague.

Quay: One of the people defined community as "people who react to each other as *people*, not as occupants of various roles." Is that an idealized vision of community?

Bellah: That fits in very well with the expressive individualism pattern — that somehow if you could deal with people as people and get away from all this role stuff, then you could really relate. There could be a spontaneous meeting of minds. There's a hidden presupposition there which is that at bottom we are all the same. It's sometimes hard to see that because we look different and we have different jobs. I think that is a very utopian notion of community, and a very natural one in our society. But it is part of what makes the whole notion so fragile because, in reality, our role is what we are.

The moments when we are independent of roles are very rare and very problematic. There are examples such as at a sporting event or a rock concert where we leave structure and just enter this moment of genuine communion, where we relate directly without all these barriers. The problem is that it is the very nature of that "community" to be evanescent. It can only last briefly, but it is so highly valued in our culture.

Quay: "Roles" does sound a little cold-blooded. Is there something in between?

Bellah: Well, one person mentioned his experience of waiting in line at the supermarket for a certain checker because there was a moment of recognition, a bit of human interaction there that he could enjoy. That is an interesting example; it points out the importance of this notion of mutual recognition. That is why there is often a nostalgia for the town where you can walk down the street and someone knows you or someone says, "You're John so-and-so's son." That is very reassuring, very human. So there is something at the deeper level of community that does involve established patterns of mutual recognition, but when it reaches the tenuousness of a checker in the supermarket, it is so marginal that it almost proves the rule that community is practically impossible. If we really worried about community, we might think about how can both customers and checkers treat each other more respectfully in general, so that my role as customer is not simply to try to get the guy to go as fast as possible so I can get out of there, but to treat him with courtesy and decency. And in turn when he says, "How are you?" I can feel it's not just what he says to every new customer. Building it into the role expectation that we treat each other with a degree of human recognition and not as objects is more important than finding one checker that you know.

Quay: One person said, "communities are necessarily small." I sensed a tension between a desire for a certain level of intimacy and a desire not to exclude anyone from it.

Bellah: Some people want the whole world in their community. That is expressing a powerful ethical universalism that we want to affirm. What we mean by community in *Habits of the Heart* includes family and church but also very much includes the public sphere at the largest level. We mean the public not in the sense of government but in the sense of our fellow citizens concerned about the common good. This is as much community as the neighborhood activities you engage in.

There were several people who critiqued the cliché use of the ethnic subgroup in society as community. They pointed out that: (1) it is too limiting because then community is just the boxes we are in, and (2) it is sociologically inaccurate. For example, the so-called Chinese community is composed of people with such radically different histories and experiences and conflicts between them that you are covering over a great deal of reality if you group them together. And for many ethnic groups, the pressures of geographical dispersion and intermarriage mean there is no longer much of a sense of community.

"The community side of life specializes in relationships and in meaning, and you are not going to get either of those things from the state or the economy. That's not what they are there for."

Quay: If ethnic groups are losing that homogeneity, are we going to have to create a new basis for community? If so, what would it be?

Bellah: That is a real problem. My observations at the university are that the cultural identities of a very diverse student body are very shallow. They know very little about their cultural heritage, but one thing they share is competition.

Quay: Is this emphasis on competition one of the reasons why we are not competing well with other societies in the world marketplace?

Bellah: One issue I want to emphasize and will make a part of my talk has to do with the extent to which the market economy has invaded spheres of our lives where it doesn't belong. We are extremely sensitive to the dangers of the state getting involved in things where it doesn't belong — the Bill of Rights, the Constitution and all that. But what we are much less aware of is that the market economy is only about 200 years old, and that while it is an enormously dynamic factor that has created great wealth for us, it is after all a form of an economy. It has to do with the production and distribution of *things*. You can't run a marriage or a school or a church or many of the things that matter most to us in market terms.

It is obvious now that the market economy is the most effective way of running an economy, but that does not mean that there are not problems with market economies. A society or community is in danger if everything becomes marketized.



Robert N. Bellah, Elliott Professor of Sociology at UC Berkeley, will give the Public Humanities Lecture in Fullerton on June 2.

Quay: If the marketplace excels at distributing goods, what is it that the community distributes?

Bellah: I think there are two things to say about that. The community side of life specializes in relationships and in meaning, and you are not going to get either of those things from the state or the economy. That's not what they are there for. We don't know who we are except insofar as we are linked to other people, that sense of connectedness to other people. The family is crucial in that. But it's not enough. What more? The church certainly. The people in your neighborhood — good luck. Ultimately we want some sense that we're related to everyone in the world. After all, we have got common problems.

And in addition to that, there is this other thing that has to do with what is it all for? What is the point of getting rich? We've learned sometimes that that is just not enough. The difference between the search for truth as a good in itself and the production of things for power and profit is not as clear as it might be. So it's in that sense that I don't think we are aware enough of how the things that matter most are endangered in our present situation.

Quay: Why is it that the community values are the ones that have suffered? They would appear to be the ones closest to the human being.

Bellah: Part of it is that we have bought into a kind of grand metanarrative of progress and technology and economic growth. I think in people's real hearts they think that at the end of all that, we will have the affluence and security and time to spend on our families and our communities and we will really love each other because that's what really matters. But in getting so hooked on the accumulation of the means that will produce this desirable end, the end recedes further into the future.

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Quay: How could our communities do more to foster this sense of meaning, this idea of relationship, which is the province of community?

Bellah: I do think that having a morally coherent sense of oneself, which necessarily means some kind of morally coherent sense of the world because you can't live outside of a world, is the basic thing. And the humanities can help because that is what the humanities are about. How to foster that? We may need to re-think some of our most fundamental beliefs. We have bought

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“Community in Orange County”

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the notion that living a morally coherent life is purely private, that it is something you do by yourself all alone. And that certain things occur in the public sphere having to do with the provision of the wherewithall to allow you to think about those things in a private life. That makes a certain sense with respect to the state and the economy. But when it begins to be the major notion of education, we're really in trouble. If education is about skills and competence and competitiveness and math scores and computer literacy, then it's emptied out of what education has always meant, which has to do with character and citizenship and a sense of where one stands in relation to the past and what it is to lead a good ethical life. So certainly the educational institutions have to have a much deeper sense of what this real core is which we call the humanities.

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Quay: Is there a size beyond which we are not talking about a community anymore? I remember one woman at the meeting said that the strangest thing about southern California was that there wasn't any sense of a division. You couldn't tell when your community or township ended and another one began. Is a boundary of some kind necessary to the existence of community?

Bellah: I think there does have to be a sense of boundary. It certainly is true that one kind of community requires that you know the people, that you have a sense of who they are, that you recognize them in that sense of knowing their name—at least that much. But there is also this wonderful capacity we have to generalize. For some people the world is their community. I do think there is a capacity to move well beyond the face-to-face situations in ways that are not entirely vacuous.

Quay: And that would still be community?

Bellah: The danger of the word “community” is that for many people it means only the face-to-face. But we need to insist that we are concerned with recovering a much stronger sense of the public, of participation in the whole fate of humanity and certainly in the whole fate of this nation. We don't just mean we want to have strong families and strong churches and leave the rest of the world out.

Orange County Organizations

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The Jewish Community Center of South Orange County will present a day of storytelling as two popular dramas of the old Yiddish theater, “The Golem of Prague,” and “The Dybbuk” will be dramatically introduced by an artist/folklore scholar who will also give a slide presentation on the history of some Eastern European communities. These traditional narratives focus on the themes of community survival as well as on individual and community relationships. For more information about the program which will be held on May 21 from 10 a.m. to 2 p.m. at the Jewish Community Center, 298 Broadway, Laguna Beach, contact Sherry Leiter at (714) 497-2070.

The Learning Society and the New American Legacy

by James Quay

Executive Director of CCH

Academic arguments rarely make news or sell books, but in the last six years, arguments over school curricula have done both. When Don Hirsch published his article on cultural literacy in 1983, discussion about the curriculum was still confined to the campuses, but by the next year, William Bennett had used the first of his three “bully pulpits” to move the argument into public view, first by publishing a list of “30 books every high school student should read,” then by issuing a report challenging teachers to “reclaim a legacy.” By the time Hirsch published his book on *Cultural Literacy* in 1987, Allan Bloom had written his way to the bestseller list by accusing people like you of closing American minds and abandoning the classics. Only last spring, campus debate over a required Western Culture course at Stanford University grabbed national headlines when Bennett criticized the Stanford faculty for replacing some of the “dead white guys” who once monopolized the course with some women and non-European authors.

Whatever you may think of the merits of their case, Bloom and Bennett seized the offensive early and have framed the debate in the public's mind. Until last month, the scholarly response was sporadic and unorganized. Thus, late as it is, *Speaking for the Humanities*, the ACLS Occasional Paper just released, is a welcome addition, and while it is too early to tell if it will attract the same kind of attention as Bloom and Bennett did, they have at least been answered. Readers of the latest *Chronicle of Higher Education* know that the report has already provoked a response from NEH Chairman Lynne Cheney (February 8, 1989).

Speaking for the Humanities addresses a number of charges levelled at humanities scholars, but I will limit myself to the debate over a core curriculum. The report's authors do not think the old core of great books can or should be retained. “We have learned to ask whether universalist claims do not in fact promote as a norm the concerns of a particular group and set aside as partial and limited those of other groups” (*Speaking for the Humanities*, p. 16). If you read *only* classics by European white males, you expose students to a perspective limited to one gender and one race, and in today's multi-cultural America, this kind of ethnocentric reading list just won't do.

Both sides in the debate assume important connections exist between the curriculum, American culture, and American democracy, connections which my limited time forces me to assume rather than argue for. The ACLS writers would say that students in this democracy must be exposed to cultural diversity, while Bennett and Bloom would insist they be exposed to a common legacy. In quiet moments, and we need some quiet moments, I think both sides would agree that we should not have to choose between a common legacy and cultural diversity, especially in a nation where diversity is a legacy.

In fact, scholars have *been* reclaiming a legacy, albeit one quite different from the one William Bennett has in mind: what I shall call “the New American Legacy.” This legacy includes the great books of Western Europe, to be sure, but it also includes perspectives found in books that have never been called “great” and perspectives that never found their way into books at all, perspectives of women, people of color, and

working class people. The New American Legacy must include these perspectives as it must include the traditional legacy that the new perspectives supplement, criticize, and alter.

Unfortunately, it is easier to add to the legacy than it is to add to the list of requirements. There are only so many courses a student can be required to take and only so many books you can require in those courses. Thus for every work representing a new perspective which is added to the required list, a “classic” must be removed. A gain for one side means a loss for the other.

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I won't comment further on the problem you face as professors making curricular choices, except to say that, given limitations of time and space, the choices are only likely to get more difficult. But I am convinced that even the best of solutions will not provide students with as much of the New American Legacy as they need. Your students will require continuing exposure to that legacy after they leave your campuses. Their parents need it now. Whether you feel that your students need to read more great books or more new perspectives, your curriculum must be supplemented by programs for adults.

I understand why the ACLS regards Lynne Cheney as unfriendly, but while her politics are conservative, her instincts are populist, as Bloom's and Bennett's are not, and in her report, she praises scholars for their work in public humanities programs. A network of institutions she calls “the Parallel School” — museums, libraries, public television, historical societies, and state humanities councils — is busy creating programs that bring both the great books and new perspectives to adults. These programs — in the form of exhibits, literary and documentary films, radio programs, lecture series, reading-and-discussion groups — are doing for adults what college courses do for students: exposing them to the experience of people in times, places, and skins quite different from their own. As citizens of an increasingly multi-cultural America, we need such exposure, lots of it, and the popularity of such programs proves that the need and passion for the humanities does *not* end with graduation.

The most effective education report of the decade, *A Nation at Risk*, strongly endorsed the need for more adult education, but though an astonishing number of its recommendations were acted on by state legislatures and educational agencies, its broadest injunction — “Educational reform should focus on the goal of creating a Learning Society” — has gone largely unnoticed (*A Nation at Risk*, p. 13).

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The Learning Society

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The term "learning society" is the title of Robert Hutchins' last book, written twenty years ago, and describes, in the words of *A Nation at Risk*, "a society committed to a set of values and to a system of education that affords all members the opportunity to stretch their minds to full capacity, from early childhood through adulthood, learning more as the world itself changes" (p. 13). Writing in 1968, Hutchins assumed that growing affluence, a dissolving class structure, and an increase in leisure time were combining to make education every adult's birthright. In the 1990s, these assumptions need to be re-examined and revised, but I think the accelerating rate of demographic change, unforeseen by Hutchins, has only made the need for a Learning Society — and the New American Legacy — more imperative.

"For every work representing a new perspective which is added to the required list, a 'classic' must be removed. A gain for one side means a loss for the other."

Though there have always been scholars sympathetic to public programs, I am encouraged by renewed interest in adult education recently shown by distinguished scholars. Cheney's *Humanities in America*, for instance, actually complements an earlier report by historian Merrill Peterson entitled *The Humanities and the American Promise*. Where Cheney presents anecdotes, Peterson presents an argument which echoes the man he has devoted his scholarly life to, Thomas Jefferson: "an appreciation of the thought and expression of American culture is an imperative of good citizenship in this democracy" (*Humanities and the American Promise*, p. 5). Philosopher Alisdair MacIntyre, in a lecture entitled "How to be a North American," offers a slightly different rationale. "Like members of all other societies," he writes, "we need to share in a common conversation and to understand each other as participating in a common enterprise whose one story is the story of us all, so that our present conversation emerges from the extended, complex but nonetheless in some ways continuous debates of the past. Yet those of us in America who come together do so from a variety of cultures, with a heterogeneous variety of pasts and a variety of stories to tell. If we do not recover and identify with the particularities of our own community...then we shall lose what it is that we have to contribute to the common culture." (p. 11-12)

Both Peterson and MacIntyre, and Don Hirsch as well, assume important connections between civic or cultural or multi-cultural literacy and the survival of American democracy. I am convinced that Hirsch, MacIntyre, and Peterson can be kneaded into a coherent rationale for adult humanities programs. This task needs more care and sustained study than I can give it, however, and I hope that a cooperative venture by the ACLS and the Federation of State Humanities Councils, the Task Force on Scholarship and the Public Humanities, will make the articulation of such a rationale a high priority.

If this task is as important to the health of this country as Peterson, MacIntyre and I think it is, we shall need much more than a rationale. We shall need commitments from the institutions of both the Parallel

"We shall need an institution dedicated to the study and support of the public humanities, for though dozens of new humanities centers are being established all over the country, not one of these new centers has the public humanities as its primary focus."

School and higher education in order to create and enhance the Learning Society in this country. We shall need an institution dedicated to the study and support of the public humanities, for though dozens of new humanities centers are being established all over the country, not one of these new centers has the public humanities as its primary focus. The NEH and the Federation of State Humanities Councils have not, perhaps cannot, provide this function and the National Humanities Center takes little interest in it as well. I believe we need a Public Humanities Center, here on the West Coast, to provide research and development for such programs and to survey the content and impact of the many programs now funded *ad hoc* by NEH and the state humanities councils.

There are some steps that can be taken now. I appeal to directors of campus humanities centers to reach out to public audiences whenever possible. I know at times it seems a full-time job just reaching out to the campus community, and I know too that not all conferences or symposia will be appropriate for the general public, but there are surely topics that will benefit from having intelligent nonprofessionals on the dais or in the audience.

One of the consequences of President Gardner's systemwide humanities initiative is that the number of proposals to CCH from UC departments or institutes has fallen to almost zero. This is understandable: why go through the Council's application process, when adequate funds are available from a campus center or the Humanities Research Institute? From the Council's perspective, the drop in proposals from UC is not bad news, *unless* it means that UC sponsors no longer feel an imperative to reach the public with their programs.

Secondly, the reward system needs modification. While updating its file of California humanities scholars, CCH recently sent out a simple survey. I have 200 responses and though I cannot claim the percentages are representative, I think the weighting of the responses is significant. About half of the respondents had never participated in a public humanities program, but they would be willing to. 98% thought such participation was an extension of their responsibilities as teachers, 96% thought it an extension of their responsibilities as scholars, and 94% saw it as an extension of their responsibilities as citizens. Very few saw it as a distraction from either their scholarship or their teaching. UC professors as a class, by the way, varied from the others very little.

Scholars participated in public programs despite their overwhelming conviction that their participation influenced promotion and tenure not at all. Two-thirds thought it influenced their scholarship positively and more than three-quarters thought it influenced their teaching positively. Not one respondent thought it influenced their teaching negatively. So you won't hear any scholar-bashing from me. I know of too many examples of scholars surrendering honoraria when a project runs into budget difficulties or bringing their

material to public venues for little or no reward. But again, if this work is as important to the national interest as I think it is, it should be professionally recognized and rewarded. Like a good child of the sixties, then, I want to ask you to "ask not only what your culture can do for you, but what you can do for your culture"; however, like a good adult in the eighties, I will temper this appeal to public interest with an appeal to self-interest. If this survey is sound, scholars report that participating in adult programs is good for teaching and good for scholarship. It is also pleasing to legislators, who do not always understand the need to increase humanities research budgets. Unlike scientists and engineers, humanists will never fatten their research budgets with appeals to national defense. And even the imperative of a New American Legacy will never bring funds equal to those of Star Wars. Nevertheless, public programs are demonstrably popular with public officials concerned with their constituents.

"If it's important to American democracy that we get the great books and the new perspectives to American students, it's just as important to get them to American adults."

Those constituents care about the humanities. Early this week I visited a reading and discussion group that began five years ago. A UC Extension discussion class on great books was left stranded when their instructor refused to go beyond the 16th century and UC Extension couldn't find anyone to replace him. Members of the class went out, located a scholar, and continued on their own. Why? I wanted to know. One was a scholar gypsy, no longer in academe, who didn't want to lose touch with serious literature. Others said they wanted to keep their brains alive. Their work was technical or fragmentary, and they wanted a leisure activity that was both analytical and social. Others liked the kind of discussion that ensued when the only reward was knowledge of the book and each other's company: no course requirements, no credits, no grades, no degrees. You remember those kinds of discussions? They're the kind that made many of us become humanists in the first place. These discussions need to be informed by the new perspectives as well.

What I am calling for is nothing so grand as a paradigm shift; rather it is a recognition of a national cultural and educational priority to reach adults with humanities programs. Here in California, our problem is not so much to fill a void as to elbow our way in among dozens of competing entertainments, but the record shows that a growing number of adults, when exposed to solid humanities programs, will attend. If it's important to American democracy that we get the great books and the new perspectives to American students, it's just as important to get them to American adults.

The above address was presented at the conference, "Professing the Humanities Today: Paradigm Change and the Institutional Framework" sponsored by the Interdisciplinary Humanities Institute at UC Santa Barbara on February 10. The session Dr. Quay participated in was titled, "Further Reflections on the Scholar in Society."

“Visions” Symposia Held at Oakland Museum

Two day-long symposia sponsored by the Northern California Center for Afro-American History and Life were held at the James Moore Theater of the Oakland Museum as part of the project, “Visions Toward Tomorrow: The History of the East Bay Afro-American Community from 1852-Present.” The subjects of the February 4 and March 4 symposia were: “The Lure of California to Black Americans” and “Black Community Building: Institutions & Innovators.”

Information about any of the five components of the “Visions” project can be obtained from the Northern California Center for Afro-American History and Life, 5606 San Pablo Avenue, Oakland 94608. Project activities include: (1) an exhibit which will travel to Southern California in early June (see the Calendar of Events); (2) a book that chronicles the history of Blacks in the East Bay; (3) a documentary film for public television; (4) a series of symposia on issues related to the Black community; (5) a teachers’ guide.



A young viewer visits the “Visions Toward Tomorrow” exhibit at the Oakland Museum.

Black Community Building: Institutions & Innovators

by Lawrence P. Crouchett

Director, Northern California Center for
Afro-American History and Life

The Black community. Sociologists generally use the term “community” in a combined social and spatial sense, referring to a group of people who occupy a common and bounded territory within which they establish and participate in common institutions. We will use the term here in a purely social sense, to describe the set of institutions and organizations used by Black residents from the beginning of their settlement here to perform functions that they could not take care of within the peer group society or within the mainstream.

The functions of these institutions such as social, civic, education, political, or church organizations, have very little to do with particular areas or neighborhoods. They were established by Black residents as they settled in the area and have been used to meet the group and individual needs of the Black community. We are not looking at the Black community as a geographical area, but rather as a people with common aspirations and

inspirations who might live just about anywhere in the Bay Area.

The historical context of this project begins about 1852. After the Black 49’ers left the gold fields, they came here and settled. They came here when there was no U.S. citizenship for Black people, when California entered the Union as a free state by only two votes, when Blacks could not witness against white people in the courts or serve on juries. They settled here with the idea of staying here and established a Black church in 1857, a Black library in 1867, a Black newspaper in 1889.

There was no guaranteed equality for them. The risks were high but they were strong people. Whatever the problem, they attacked it and when it seemed unsolvable, they kept attacking. They petitioned the state government and the local government. They petitioned the school district here that did not allow Blacks to attend schools. Finally in 1872 they won that battle and California for the first time allowed non-whites to attend its public schools. In 1926 Ida Jackson became the first Black teacher in the Oakland public schools. It was not until 1943 that the first Black teacher was hired in Berkeley, and not until the 1950s in Alameda. But they never gave up. They kept petitioning.

It was this legacy that led to the Fair Employment Practice Law in the 1950s and the Fair Housing Law in 1963. It was the strength of the early Black settlers that left an impression here. Today there is a new awareness of the role that Blacks have played in the building of the East Bay cities. And there is a willingness to demythify the Black presence here as having started during World War II in the shipyards.

Our exhibit is a history done by people, by the community. We interviewed old timers and newcomers. We have collected artifacts and photographs from the descendants of some of the first settlers here. The work we have done has made it possible for people to tell the story of the Black experience in the East Bay.

CCH Awards Planning Grants for “The Common Good”

The Council received seventeen planning requests under its new initiative “The Economy and the Common Good.” Full proposals submitted in this category are due Monday, July 3, 1989.

During its review of the planning grant requests, members of the review committee found themselves wishing that various applicants could communicate with one another and perhaps co-sponsor a project, thus broadening the range of formats, expertise, and topics available to the project. To this end, we are printing a list of the organizations whose planning requests were approved. CCH will make additional planning funds available to any organizations who seriously investigate a cooperative proposal. Please contact a member of the CCH staff for details.

PROJECT DIRECTORS

“The Economy and the Common Good” Planning Grants

Berson, Ginny Z. and Maldari, Philip
Focus: Health Care Issues
KPFA-FM 94
2207 Shattuck Avenue
Berkeley, CA 94704
415/848-6767

Corbett, Judith A.
Focus: Land Use Decisions
Local Government Commission
909 12th Street, Suite 203
Sacramento, CA 95814
916/448-1198

Haggstrom, Jane
Focus: Homelessness
Santa Barbara Homeless Coalition
312 Chapala Street
Santa Barbara, CA 93101

Hooper, Jack F.
Focus: Economic Representation, Growth
and Development, People and Organizations
Regional Studies Institute
California State University, Stanislaus
801 West Monte Vista Avenue
Turlock, CA 95380
209/667-3112

Kozo, Carolyn
Focus: Historic Preservation
Wilkman Productions, Inc.
1680 North Vine Street, Suite 900
Hollywood, CA 90027
213/461-7028

Martin, Elizabeth J.
Focus: Rural Displacement
California Rural Legal Assistance Foundation
2000 O Street, Suite 240
Sacramento, CA 95814
916/446-7904

Pastor, Manuel
Focus: Economic Development
Occidental College
Department of Economics
Los Angeles, CA 90041
213/259-2849

Rauner, Judy
Focus: Issues of Poverty
Faculty Social Issues Committee
University of San Diego
Alcala Park
San Diego, CA 92110
619/260-4798

Shore, Lee
Focus: Economy, Common Good,
Quality of Life
Center for Working Life
600 Grand Avenue, Suite 305
Oakland, CA 94610
415/893-7343

Whitmyer, Claude
Focus: Values and Small Business
The Briarpatch Network
650 Missouri Street
San Francisco, CA 94107
415/648-2667

Zegas, Steven
Focus: Living in the New Economy
John F. Kennedy University
12 Altarinda Road
Orinda, CA 94563
415/254-0200

CCH Receives Planning Grant for Quincentenary Project

NEH awarded CCH and the Oregon Committee for the Humanities a grant of \$24,985 to plan a regional project entitled "Quincentenary Encounters: The Heirs of Columbus." A traveling Chautauqua that features characters representing the Native American, Black, and European cultures brought into contact as a result of Columbus' voyages will be the key event in the project. The Chautauqua will travel to several sites in both California and Oregon in 1992. Each performance site will also broadcast radio programs related to the Chautauqua event and will sponsor reading and discussion groups to be held in local libraries after the Chautauqua leaves. The planning grant will support three meetings of scholars from Oregon and California to determine the themes and characters to be presented to Chautauqua audiences, to audition scholar/presenters for the Chautauqua, and to suggest content and resources for the radio programs and the reading and discussion groups. A proposal to implement the project will be submitted to NEH by February 1991.

1989 CCH Program Announcement Available

The 1989 CCH Program Announcement is available from either CCH office for anyone interested in learning more about the Council's funding policy and procedures. The Program Announcement lists the categories of proposals, the deadlines for submission, and the criteria for funding. The Program Announcement also includes suggestions and guidelines for preparing a CCH proposal. Anyone interested in applying for CCH funding is urged to obtain a copy of the Program Announcement and also to attend a proposal-writing workshop at either the San Francisco or Los Angeles office.

CCH Awards Three Minigrants

In March and April three minigrant awards were made to the following projects:

The Riverside Municipal Museum and the Riverside Museum Associates received a grant for \$1,500 to conduct a workshop and to prepare an exhibition entitled "Links with the Past: The People's 'Stuff' in the Study of Human Behavior." The exhibition which includes photographs, oral history interviews and personal artifacts, will focus on the activities of Riverside community members over the past century. The subject of the June 10 workshop is the care and storage of material objects and the collection of oral histories.

The Imperial Valley Campus of San Diego State University will sponsor a conference on Mexican-American Border Folklore on May 4-6 on the Imperial Valley Campus and at the Casa de la Cultura, Mexicali. The conference will include panel discussions and cultural performances. A conference proceedings will be published for use as an introductory textbook in border folklore. The amount of the award is \$1,116.

Festival at the Lake, Oakland, received a grant of \$1500 to produce a folklife program on June 3-4 that will focus on an indepth demonstration of Northern California's indigenous arts — the music, dance, games, and crafts of Native Californians from various tribal communities of the region.

CCH Biennial Report Describes 1986-88 Activities

The 1986-88 *Biennial Report to the People of the State of California* includes descriptions of CCH-funded projects for the two-year period as well as information on council-conducted activities. Copies of the 24 page report are sent to public officials, donors, project directors, and other supporters of public humanities programs. If you would like to receive a copy of the Biennial Report, please request one from either CCH office.

Proposal-Writing Workshops Held in San Francisco and Los Angeles

Proposal-writing workshops for anyone interested in submitting a proposal for the July 1 deadline will be held in the Los Angeles office on May 16 and 17 from 10:00 a.m. to 12:30 p.m. Workshops are scheduled for the San Francisco office on May 23 and 25 from 10:00 a.m. to noon. The workshops are free, but space is limited so please call in advance to register: San Francisco 415/391-1474; Los Angeles 213/623-5993.

CCH Seeks Input on Program and Policies

In fourteen years of grantmaking, CCH has awarded more than eight million dollars to over 1,000 projects in an effort to bring the insights of history, literature, philosophy, and related disciplines to the citizens of California. We need your input and feedback in order to know if our program meets the needs of people from the various geographical, ethnic, and professional constituencies through the state.

Once a year at our annual Public Humanities Conference, such as the one to be held in Fullerton in June of this year, CCH staff and Council members meet with members of the public who are interested in providing quality public humanities programs for the adult out-of-school audience. The location of the Public Humanities Conference changes each year so we can meet with people in different geographical areas of this large state.

We also welcome your written comments and suggestions. Send your letters to Jim Quay, Executive Director, CCH, 312 Sutter St., Suite 601, San Francisco, 94108. If you would like to know more about the Council's activities, please request a CCH Program Description. This four-page summary describes the goals, budget, grants program, and proposed directions for CCH.

Scholars-In-the-Schools Program Continues Expansion

More than ten years ago, the California Council for the Humanities became the first state humanities council to develop a major humanities and education project. The project was called *Humanists-In-the-Schools* (HIS), and it was not only a beacon for humanities education in California but also a model for other states. Recipient of several Golden Apple awards—the highest award in California education—and emulated in diverse ways by other state humanities councils, HIS became a proud chapter in state humanities education.

Two years ago the National Diffusion Network of the U.S. Department of Education certified HIS as an exemplary education program, one that should be disseminated nationally. Last year the program, now called *Scholars-In-the-Schools* received a grant of almost \$250,000 from the U.S. Department of Education to establish additional program sites nationwide.

Continuing under the direction of its developer and initial project director, Dr. Ann Pescatello, the program is now in place in nearly sixty sites, mostly in California but also New York and Arizona, with more sites planned in the coming year for Missouri, Nevada, New Mexico, Wyoming and other points East. The Arizona Humanities Council has funded the first SIS program in Tuba City as a model for dissemination in that state.

The SIS program serves grades 7-12 in either public or private schools. The projects thrive in any environment, from large cities to tiny rural towns, from upper middle class suburbs to heavily Hispanic, black, and Native American populated areas. Hundreds of teachers have been trained in the program, and tens of thousands of students have been served. Liaisons have been created between schools and their constituencies, on one hand, and extra-school institutions such as museums, historical societies, universities, and community groups, on the other hand, thus providing valuable humanistic linkages within a community.

The response to the program has been enthusiastic and gratifying. School administrators and other educators have been supportive of the program, in large measure because it is one of substance and is geared to respond to local conditions while, at the same time, meeting universal concerns for quality and rigor in education. Scholars serving in the program not only undertake the tangible activities of staff development, classroom instruction and tutorial work, curriculum development, program enhancement and such, but also provide intangible benefits such as positive role models for students, positive advocacy for the humanities, and professional stimulation for teachers.

Minigrants Available for CCH Film & Speakers Program

CCH will award minigrants of \$500 to organizations in the San Joaquin Valley sponsoring a film-and-discussion program for an adult audience. Eighteen different humanities films together with speakers knowledgeable about issues in the film are listed in the CCH Film & Speakers Directory. The minigrant funds will cover the cost of film (or video) rental and the speaker's honorarium. The film series includes both documentaries and docu-dramas on historical events and contemporary issues. Topics include medical ethics, land use and the environment, women's role in society, ethnic issues, and California history.

In addition to awarding minigrants to organizations in the San Joaquin Valley, CCH will also consider minigrant requests to serve Black, Latino, or senior citizen audiences in any other part of California. Potential applicants are encouraged to contact either CCH office to discuss their program plans. Minigrant applications should be sent to the Los Angeles office—315 W. Ninth Street, Suite 1103, Los Angeles, 90015.

For further information about the program or to request a Film & Speakers Directory, contact either CCH office.

NEH Offers Support to Scholars

The deadline to apply for NEH fellowships that provide six to twelve months of full-time support to scholars for work on projects in the humanities is June 1. There are two competitions: one is for independent scholars, college teachers at two and four-year institutions, and scholars associated with museums, libraries, and historical societies; the second is for university faculty in institutions awarding Ph.D. degrees. For guidelines and applications, contact the Division of Fellowships and Seminars, NEH, Room 316, 1100 Pennsylvania Avenue, N.W., Washington, D.C. 20506.

CALENDAR OF HUMANITIES EVENTS

Exhibits	through May 31	“Asian Pacific Americans: Six Generations In California,” is a photo exhibit continuing at the Pasadena City College Library. 1-818/578-7410	April 29	“The Influence of Literature, Legend, and Myth on the History of Orange County” at the San Juan Capistrano Regional Branch of Orange County Public Library, 2 p.m.-3:30 p.m. 1-714/493-1752	May 20	“Linking the World’s Past with Orange County’s: An Architect’s View,” at San Juan Capistrano Regional Branch of Orange County Public Library, 2 p.m.-4 p.m. 1-714/493-1752
	through Sept. 24	“Solano Women,” an exhibit of photographs and artifacts illustrating the role of women in Solano County history, continues at the Vacaville Museum, 213 Buck Avenue. 1-707/447-4513	May 2	“Asian American Women: Issues and Concerns,” at Pasadena City College, C-301, 12 noon-1 p.m. Keynote speaker will be Tritia Toyota, KCBS Anchor Woman. 1-818/578-7221	May 21	Performance/discussions of two Jewish folk narratives will be presented from 10 a.m. to 2 p.m. at the Jewish Community Center of South Orange County, 298 Broadway, Laguna Beach. 1-714/497-2070.
	through Dec. 10	“A Step Into the Past: Island Dwellers of Southern California,” continues at the Museum of Anthropology, CSU, Fullerton. 1-714/773-3977	May 4-6	A conference on “Mexican-American Border Folklore” will be held on May 4 and 6 at the Casa de la Cultura, Mexicali, and at the Imperial Valley campus of San Diego State University. 1-619/357-3721.	June 3-4	Festival at the Lake in Oakland will present a demonstration of the music, dance, games, and crafts of Northern California’s Native American tribal communities. 1-415/464-1061
	May 1 - August	“Ethnicity In California Agriculture” is an exhibit of photographs and documents at the Magnes Memorial Museum, 2911 Russell Street, Berkeley. 1-415/849-2710	May 6	“Community in Orange County: Can Historians Make a Difference?” is a colloquium to be held at the Little Theatre in Wilkinson Hall of Chapman College in Orange. 1-714/997-6621,	June 5	“Prospects for Community in Orange County: Myth or Reality” is the subject of a public forum on the UC Irvine campus from 7 p.m. - 9 p.m. 1-714/856-5414
	May 25 - 28	“Architectural Reflections: Images of California’s Cultural History” is an exhibit at the Esplanade Mall, Oxnard. 1-805/378-1446	May 6	“Legacy and Promise: The Ethnic History of Orange County, Part I,” at the San Juan Capistrano Regional Branch of Orange County Public Library, 2 p.m.-4:30 p.m. 1-714/493-1752	June 6	“Architectural Reflections: Images of California’s Cultural History” at Foster Library, 651 Main St., Ventura, 7 p.m. 1-805/648-2715
	June 1 - 4	“Architectural Reflections: Images of California’s Cultural History” moves to the San Buena Ventura Mall, Ventura. 1-805/378-1446	May 7	“Ethnicity In California Agriculture” explores the contributions by ethnic Americans to California agriculture, at the University of California’s Clark Kerr Campus, 2601 Warring St., Berkeley, 12 noon-4:30 p.m. 1-415/849-2710	June 9-10	“Living Communities Day” featuring an exhibit and speakers on the Hispanic and Native American cultures will be held at the Bowers Museum, 2002 N. Main, Santa Ana from 10 a.m. to 4 p.m. each day. 1-714/972-1900
	June 2 - Oct. 31	“Visions Toward Tomorrow: The History of the East Bay Afro-American Community, 1852-Present” is an exhibit opening at the California Afro-American Museum, 600 State Dr., Exposition Park, Los Angeles. 1-213/744-7432.	May 7	“Legacy and Promise: The Ethnic History of Orange County, Part II” at the San Juan Capistrano Regional Branch of Orange County Public Library, 2 p.m.-4:30 p.m. 1-714/493-1752	June 10	“Links with the Past: The People’s ‘Stuff’ in the Study of Human Behavior” is a workshop connected with the exhibit at the Riverside Municipal Museum. 9 a.m.- 3 p.m. 1-714/787-7273
	July 1 - Aug. 26	“Maritime Arts and Artisans” is an art exhibit by sailors from the collection of the National Maritime Museum, San Francisco, at the Craft & Folk Art Museum, Building A, Fort Mason Center, San Francisco. 1-415/775-0990.	May 13	“Art and Architecture of the South Coast,” at the San Juan Capistrano Regional Branch of Orange County Public Library, 2 p.m.-4:30 p.m. 1-714/493-1752	June 22	“Architectural Reflections: Images of California’s Cultural History” at the Thousand Oaks Library, 1401 East Janss Road, Thousand Oaks, 7 p.m. 1-805/497-6282
	Events	April 28	May 15	“Asian Pacific Americans: Six Generations In California” will show the movie “A Great Wall,” at Pasadena City College Forum, 7:30 p.m.-9:30 p.m. 1-818/578-7221	July 8	“Maritime Arts and Artisans” presents a roundtable discussion on ethnic contributions to maritime culture in the Bay Area, at the Firehouse, Fort Mason Center, S.F., 10 a.m.-12 noon. 1-415/775-0990

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NEXT PROPOSAL DEADLINE: July 1, 1989

Proposals for this deadline must conform to the 1989 Program Announcement. Send 10 copies of all proposals to the San Francisco office by the due date.

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HUMANITIES

Spring 1989
Volume 11/Number 2

NETWORK

Annual Public Humanities Conference Will Focus on “Community in Orange County”



Orange Groves in Orange, California (courtesy of the Orange County Historical Society)

The 1989 Public Humanities Conference will be held in Orange County. Several public humanities programs related to the theme of “Community in Orange County” will be presented at different locations throughout the county. On Friday evening, June 2, Dr. Robert Bellah will speak on “The Humanities and the Survival of Community” at the CSU Fullerton campus. Dr. Bellah, one of the authors of the widely acclaimed book *Habits of the Heart*, will also participate in a public forum on the following day, Saturday, June 3, as scholars, community leaders, and members of the audience discuss issues related to creating a sense of community in Orange County.

These events are free and the public is invited to attend both the lecture on Friday, June 2, and the followup public forum on Saturday, June 3. Both events will be held at the CLE Gerontology Center on the CSU Fullerton campus. A full schedule of events for the June 3 conference is printed in this issue of *Humanities Network*. For more information about any of the Public Humanities Conference events, contact either the San Francisco or the Los Angeles CCH office.

In addition to the events at CSU Fullerton, several Orange County organizations are sponsoring public humanities programs related to the

“community” theme. These include exhibits, seminars, reading and discussion groups and a “Living Communities Day” at the Bowers Museum. Details of these activities and names of people to contact for more information about them are also included in this newsletter.

As reported in the previous issue of *Humanities Network*, CCH staff has convened two planning meetings to discuss the agenda for the Public Humanities Conference with members of the Orange County community. On January 14, CCH Executive Director, Jim Quay, and Program Officer, Susan Gordon, met with a group of forty people at CSU Fullerton and asked, “What does community mean to you?” The responses and discussion that followed were shared with Dr. Robert Bellah.

As a prelude to the lecture and discussion to be held in Fullerton, CCH executive director, Jim Quay, met with Dr. Bellah to discuss some of the comments and points raised by community members in the January 14 meeting. Excerpts from that conversation are re-printed here to serve as a prologue to the discussion we hope will continue at the public forum on June 3 with members of the Orange County community. We hope you will join us in Fullerton to continue the dialogue.